

The Classical Bulletin

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Divine Machinery in Ovid's Poetry

Ovid himself freely acknowledged the monotony of his last major work. The *Epistulae ex Ponto* contain at least three passages making this admission. In a letter subscribed merely *Ad Amicos*, he confessed that the addressees could readily anticipate his petition but that he was at a loss to vary the phrasing of his endless, and fruitless, entreaty:

Verba mihi desunt eadem tam saepe roganti,
iamque pudet vanas fine carere preces;
taedia consimili fieri de carmine vobis
quidque petam, cunctos edidicisse reor

(*Pont.* 3.7.1-4).

A second passage deplored the decline of his talent and referred metaphorically to his unproductive cultivation of barren soil:

Nec tamen ingenium nobis respondet ut ante,
sed siccum sterili vomere litus aro (*Pont.* 4.2.15-16).

These two reflections appear to have been spontaneous, but a third excerpt suggests that, even if he himself had not recognized the weakness, hostile criticism was not wanting to force the recognition upon him:

Quod sit in his eadem sententia, Brute, libellis,
carmina nescio quem carpere nostra refers
(*Pont.* 3.9.1-2).

From the continuation of this letter, one learns that the anonymous critic professed to see in the *Epistulae ex Ponto* only repeated appeals that Ovid's sentence should be lightened by a shift of his exile to a more bearable spot nearer Rome and repeated laments concerning his hardships at Tomis. As a matter of fact, this criticism circumscribes the content too narrowly, though not many additions are needed to produce a just indictment. One should extend its scope to include the earlier mentioned pleas to friends to intervene in his behalf with the emperor or persons having influence at court; complaints that former friends had deserted him shamefully; repetitious statements of the reasons for his exile (*carmen et error*, but not *scelus* or *crimen*), coupled with assertions that the sentence was just, be prayers that it might be mitigated; and finally, protestations of life-long regret concerning his transgressions. But when all is said and done, there still remain few reminders of Ovid's earlier, better poetry, with one notable exception, which can only excite mingled feelings of pity and contempt. I refer to his use of dreams, signs, and divine reassurance, induced in the *Epistulae* to justify his hope of recall or commutation of exile.

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Ovid's Sceptical Temper of Mind

Not even a casual reading of Ovid can fail to disclose the sceptical temper of his mind. Only when he is referring to the cult of certain rustic divinities or to places hallowed by antiquarian associations or to ritual which had impressed him in boyhood years does he ever reveal a tinge of piety. Elsewhere, it is clear from his jesting tone, from the relish with which he recounts scabrous tales about them, and from the familiarity with which he speaks of them, that the gods were for Ovid nothing more than a traditional apparatus of poetry.

This scepticism does not, however, diminish the frequency with which they appear in his verses. Sometimes, in works of at least nominally objective character, like the *Heroides* and *Fasti*, he simply incorporates divine intervention or marvellous happenings into his recital without comment, ordinarily in a context where these were a part of the received account. Examples are the summons to Dido by Sychaeus' shade (*Her.* 7.99-102); the appearance of Romulus' spirit to Julius Proculus, bidding the citizens of Rome to cease mourning their king's death (*Fast.* 2.495-509); and the warning by Dido's

ghost to Anna, enjoining flight from the vengeance of Lavinia (*Fast. 3.639-648*). Probably one should put in the same category Hero's dreams concerning the death of a dolphin, dashed by the waves upon a beach, which foreshadowed Leander's drowning (*Her. 18.193-204*), and the confrontation of Alcyone by the ghost of a shipwrecked Ceyx (*Met. 11.650-670*). The objective approach of course characterizes the *Metamorphoses* in their entirety; it need only be said that in some tales (as of Deucalion and Pyrrha) the divine help is given in answer to prayer; in others (as of Callisto and Arcas), it is unsolicited.

Distinctive Handlings of the Gods

Again, the names of gods may be used as pure abstractions personifying a character's emotions or moral attitudes. For instance, Phaedra says that Amor has commanded her to confess her passion to Hippolytus (*Her. 4.11-14*), and Acontius asserts: *Haec tibi me in somnis iaculatrix scribere Phoebe, / haec tibi me vigilem scribere iussit Amor* (*Her. 19.229-230*). So, too, Medea recoils from the thought of a liaison with Jason when Pietas and Pudor arise before her (*Met. 7.72-73*).

Comparable to this practice, but a shade less objective, is the poet's representation of himself as driven by a deity, usually Cupido, Amor, or Venus, to write or to refrain from writing certain kinds of verse; see, for example, *Am. 1.1.24*: *Quodque canas, vates, accipe dixit opus!* where Cupido is the speaker; *Am. 2.18.4*: *Et tener ausuros grandia frangit Amor*; *Am. 3.1*, which sets forth the rival demands of Elegeia and Tragoedia; *Fast. 4. 1-6*, where Venus challenges non-amatory themes; *Ars Am. 2.493-502*, in which Apollo bids Ovid and lovers to his shrine at Delphi to learn self-knowledge; *Ars Am. 3.43-48*, where Cytherea demands that Ovid redress the balance by instructing women in the art of which he is supreme master; *Ars Am. 3.769-770*, containing Dione's authorization to reveal the less seemly mysteries of sexual relations; and *Rem. Am. 1-2*, Love's protest that the poet is declaring war upon him.

Elsewhere, Ovid gives a factitious guarantee of truth to information by alleging that it was divinely disclosed to him; this technique replaces the customary appeal of other poets to their Muse. The explicit instances all occur in the *Fasti*, though an analogous parallel may be observed in the *Ars Amatoria 3.55-56*. Ovid justifies the practice in the preface to his account of the worship of Vesta:

In prece totus eram: caelestia numina sensi,
laetaque purpurea luce refulsit humus;
non equidem vidi—valeant mendacia vatum!—
te, dea, nec fueras adspicienda viro;
sed quae nescieram, quorumque errore tenebar
cognita sunt nullo praecipiente mihi (*Fast. 6.251-257*).

Such passages are likely to begin with solemn epic language, as when Janus obligingly appears to resolve Ovid's uncertainties:

Quem tamen esse deum te dicam, Iane biformis?
nam tibi par nullum Graecia numen habet.
Ede simul causam, cur de caelestibus unus,
sitque quod a tergo, sitque quod ante, vides.
Haec ego cum sumptis agitarem mente tabellis,
lucidior visa est, quam fuit ante, domus;
tum sacer ancipiti mirandus imagine Ianus
bina repens oculis obtulit ora meis;
extimui sensique metu riguisse capillos,
et gelidum subito frigore pectus erat (*Fast. 1.89-98*).

But it does not take long for the encounter to change to a chatty and revealing conversation with the god, who laughingly points out that money is offered at his shrine on the new year because it is esteemed even sweeter than honey:

Risit et 'O quam te fallunt tua saecula' dixit
'qui stipe mel sumpta dulcius esse putes!'

(*Fast. 1.191-192*),

and acknowledges that gods, no less than men, have been infected by greed for gold and give only lip service to the attractions of the simple life:

Nos quoque tempa iuvant, quamvis antiqua probemus,
aurea; maiestas convenit ipsa deo.
Laudamus veteres, sed nostris utimur annis . . .

(*Fast. 1.223-225*).

The poet, in the *Fasti*, claims divine warrant for his revelations concerning Roman festivals in connection with the cult of the following gods or goddesses: Janus (1.88ff.); Mars (3.167ff.); Vesta (3.697ff.); Pales (4.731ff.); Flora (5.182ff.); Mercury (5.445ff. and again at 5.693ff.); Juno 6.3ff.); Sancus (6.213-218); and Minerva (6.652ff.).

Each of these ways of treating the role of divinity has become progressively more personal, it will be observed. Still a scholastic conceit, but an elaborated one, are verses which preface the disclosures of Pales:

Nox abiit, oriturque Aurora: Parilia poscor;
non poscor frustra, si favet alma Pales.
Alma Pales, faveas pastori sacra canenti,
prosequor, officio si tua facta meo!
Certe ego de vitulo cinerem stipulasque fabalis
saepe tuli plena, februa tosta, manu;
certe ego transilui positas ter in ordine flammis
udaque roratas laurea misit aquas.
Mota dea est operique favet; navalibus exit
puppis! habet ventos iam mea vela suos

(*Fast. 4.721-730*).

Here the poet not only speaks in his own person and is the beneficiary of divine favor, but prays for what he desires, mentions his own merits, and receives a sign that his petition is granted.

Ovid, however, does not always pray just for familiarity with antiquarian lore; in the *Amores* his petition is focused on the conquest of the fair maid whom he had met at the games, and it is satisfied by the apparent consent of the statue of Venus borne in the procession which opened the show:

Nos tibi, blanda Venus, puerisque potentibus arcu
plaudimus: inceptis adnue, diva, meis,
daque novae mentem dominiae! patiatur amari!
Adnuit et motu signa secunda dedit (*Am. 3.2.55-58*).

Here is the authentic touch of Ovid at his best—joyous, irreverent persiflage.

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—joy-*Oddity of Such Passages in Ex Pontio*

In view of the spirit of Ovid's Roman poetry, it comes as something of a shock to meet the same sort of passages in the *Epistulae ex Pontio*. Gay, frivolous works like his love poems are a consistent setting for the artificial marvels and signs of divine favor, but their intrusion into a serious context, besides violating good taste, seems an error in calculation. Five such passages occur which justify citation.

In the first, Ovid asserts that Hope, the only goddess who did not, revolted by men's iniquities, leave the earth, recalled him from suicide and bade him turn to tears, by which the emperor's anger had often been appeased:

Haec dea quam multos laqueo sua colla ligantis
non est proposita passa perire necesse!
Me quoque conantem gladio finire dolorem
arquit infecta continuuitque manu
'Quid' que 'facis'? lacrimis opus est, non sanguine,' dixit,
'saeppe per has flecti principis ira solet'
(*Pont.* 1.6.39-44).

The next occurs in a letter thanking Cotta Maximus for having sent him a signet ring which bore the impress of the features of Augustus and Tiberius.¹ After expatiating upon the delight of beholding their faces and upon the reverence which he has paid to them, he conjectures that a look of anger clouds their brows:

Fallor, an irati mihi sunt in imagine vultus,
torvaque nescio quid forma minantia habet?
(*Pont.* 2.8.21-22),

but later professes that he detects a softening of that wrath and presages hope of a lightening of his sentence:

Aut ego me fallo nimiaque cupidine ludor,
aut spes exilii commodioris adest.
nam minus et minus est facies in imagine tristis,
visaque sunt dictis adnuere ora meis.
Vera, precor, fiant timidae praesagia mentis,
iustaque, quam visa est, sit minor ira dei
(*Pont.* 2.8.71-76).

The third, from which I excerpt only the significant lines, tells how Amor appeared to the sleeping Ovid, indicated that he had come expressly to console him (*ut tamen adspicerem consolarerque iacentem, / lapsa per immensas est mea penna vias*: *Pont.* 3.3.77-78), and gave him assurance that Caesar's anger would abate (*Pone metus igitur: mitescet Caesaris ira, / et veniet votis mollior hora tuis*: *Pont.* 3.3.83-84).

The fourth, addressed to Sextus Pompeius, reports a similar (but unseen) visit of Rumor to assure Ovid that the following year, when Pompey becomes consul, will be one of prosperity and happiness for the poet:

Nam mihi cum fulva solus spatiarer harena,
visa est a tergo penna dedisse sonum;
respicio, nec erat corpus, quod cernere possem,
verba tamen sunt haec aure recepta mea:
'En ego laetarum venio tibi nuntius rerum
Fama per immensas aere lapsa vias:
consule Pompeio, quo non tibi carior alter,
candidus et felix proximus annus erit'
(*Pont.* 4.4.11-18).

(Concluded on page 21)

Recent Catholic Interest in Classical Studies

Within the past year at least six significant news items—including five from the Vatican—have appeared in the secular and Catholic press illustrating the continued interest of the Roman Catholic Church in the study and use of Latin.¹ They are considered in detail below.

The first appeared a little over a year ago when Bishop John J. Wright of Worcester declared that he was "relieved" by what he called the disposition of the international liturgical congress, meeting in Assisi, "to retain and defend the use of Latin in the liturgy of the Roman Rite."²

A National Catholic Welfare Conference (NCWC) News Service press release at that time reported that speakers at the Congress "acclaimed the effects of the permission given by the Holy See in the past few years for the use of the vernacular in certain ceremonies."

Bishop Wright said: "There seemed to be no misgivings or regrets about the concessions . . . for the use of the vernacular in the administration of those sacraments and ceremonies which involve responses from and instruction of the people. . . ." He then pointed out the undeniable spiritual good which has resulted.

"However," he continued, "many of us were relieved to discover no disposition to encourage any substantial concessions which would affect the traditional use of Latin in the public worship of the Roman Rite and especially in the Mass."

The Bishop is also reported to have said: "Latin remains a living language in the Holy Catholic Church, and the old Latin grammars had best be found with all the new liturgy books on all our bookshelves."

Latin as "Official Language"

Cardinal Cicognani, Prefect of the Sacred Congregation of Rites, and president of the liturgical congress, in his opening address discoursed on the place of Latin in the public prayer of the Church and on the cultural, religious and doctrinal reasons why the use of Latin should be "jealously guarded" in the Roman rite, points emphasized also by Pope Pius XII, now of happy memory, in the allocution which closed the congress.

The second (NC) news item appeared in the *Brooklyn Tablet* of September 7, 1957 (p. 1), and also in other Catholic papers. Amleto G. Cardinal Cicognani, Apostolic Delegate to the United States, declared³ that Latin still is and will continue to be the "official language" of the Western Church.

Commenting on the oft-repeated charge that Latin is an archaic language which should be replaced by the vernacular in the liturgy, administration of sacraments, recitation of the breviary, and to some extent in the Mass, the Cardinal denied that Latin

is a "dead" language. He pointed out that in the middle of the second century Latin became the language of the Church which "communicated her vitality to the Latin language and thus secured its perpetuity."

"The Latin of the Church," he said, however, "does not pretend to be the Latin of Cicero, Quintilian, Caesar, Vergil, Horace or Livy. It is not the mission of the Church to promote Ciceronianism."

In the course of a survey of the later history of Latin, the Apostolic Delegate went on to say:

... In the 16th century we saw a rebirth of Classical Greek and Latin, known under the name of humanism. This revival did not contribute, however, to the popularity of Latin because in attempting to recover the classical Ciceronian style, its effects remained limited to that period and affected those few who had the necessary time and means.

Humanism refused to adopt new expressions and did not consider discoveries or new tastes. Nevertheless, it cannot be said that Humanism killed Latin. Latin remained in the Church where humanists were not lacking.

Thus Latin became and remains the "official language" of the Latin Church, so called to distinguish it from the Eastern Church of the Oriental rites. As the Oriental Churches are "rightly proud" of their liturgical languages, so also is the Latin Church of her liturgical language.

"Very early in the life of the Church," the Cardinal continued, "the need was felt for having the Sacred Scriptures in Latin; the first translations, some of which were only parts of the Scriptures, go back to the second century."

Treasures Enshrined in Latin

He pointed out that there are great treasures which the Church possesses enshrined in the Latin language, and that these treasures should convince priests and ecclesiastics of their duty "to know and cultivate" the Latin language as much as possible. He included among these treasures: the Holy Scriptures, the Breviary, Patrology, the works of the Doctors of the Church, dogmatic definitions, the *Acta* of the Holy Father and Roman Curia, bulls, encyclicals, rescripts and letters to bishops and princes, rubrics, liturgical books, and books of devotion. He commented briefly on each of these. The following comments are pertinent here.

Holy Scriptures: Latin gives majesty and force to the Psalms and the entire Old Testament as well as dignity, warmth, and a sacred tone to the New Testament.

Patrology: Patrology can be read in the vernacular, and thus it may also be better understood, but time and time again only the original Latin supplies the genuine sense, the true flavor, of a passage and enables us to savor the characteristics and talents of a given Father—the eloquent Ambrose, strong Jerome, ardent Leo the Great, lofty Augustine, sweet and gracious Bernard, seraphic Bonaventure.

Doctors of the Church: Among these are especially notable the Doctors of the twelfth and fifteenth centuries, as in the *Summa Theologica* of Saint Thomas Aquinas, the works of Saint Albert the Great, and of the famous universities, the *Corpus Juris Canonici*. Later on, the *Theologia Moralis* of Saint Alphonsus de Liguori and others are numbered among them.

The Acta, Encyclicals, and so on: Often it is necessary to consult these documents in the original for the correct interpretation.

Cardinal Cicognani asserted that "without a substantial knowledge of Latin these great treasures would become hidden and practically lost."

He also pointed out that the use of Latin unites priests all over the world in "prayer, culture and friendship," and it has been a "useful, glorious distinction preserved for many centuries with loving solicitude."

The Catholic Church took Latin from Rome, and it thereby became a part of her noble heritage from that empire. "By this unity in language the Church was enabled to spread Christian civilization more easily. Thus Latin has been a providential vehicle and bond of the highest civilization in history, Christianity."

Letter from Cardinal Pizzardo

The third item concerns a letter from the Sacred Congregation of Seminaries and Universities to the Ordinaries of the world. Although publicized only recently, the letter is dated October, 1957, and is signed by Cardinal Pizzardo.

The letter begins:

Latinam excolere linguam eandemque diligere sacrorum alumni per saeculorum decursum iustis probatisque institutis edocti sunt.

But it continues by way of contrast:

At nostra aetate vulgata est opinio viros ecclesiasticos haud ita optimis actibus esse eruditos, quibus decessores antea actis temporibus omnium aestimationem sibi comparabant; quin etiam, saepe ac passim dici audimus non deesse sacerdotes sacris ordinibus recentes auctos, qui, ad Latinam linguam quod attinet, tanta incititia laborent, ut eam non modo expedite loqui aut scribere inoffensas grammaticae legibus, sed etiam vel facillimum Latinitatis auctorem intelligere nequeant.

Stressing the great importance to future priests of the knowledge of Latin in connection with liturgy and the sacred sciences, the Sacred Congregation made three suggestions to achieve better results from Latin courses taught in seminaries: 1) Careful selection of Latin professors; 2) Use of teaching methods that will stress not only grammatical and literary knowledge but also Latin's wealth and spirit; 3) Encouragement of full and good use of the hours for the study of Latin.

Concerning the selection of teachers, the Congregation writes:

Dubitari non potest quin ad linguam Latinam in pristinum florem vigoremque restituendam, primum locum obtineat accurata selectio Magistrorum. . . . Curent igitur Ordinarii, ut discipulos doctis praecceptoribus solummodo committant, iis in primis qui cum altius ac diligentius apud Universitates

studiorum in litteris elaboraverint, sint instituendi docentes periti: qui si desint, omni contentione eos parare emantur.

The letter then turns to teaching methods. Although the reader should bear in mind that these words are addressed to those in charge of priestly seminaries and not to the general public, he will doubtless find Horace's "middle way"—*medium iter* in the letter being considered—has value in his own teaching.

Ad Latinum autem sermonem facilius penitus ediscendum, Seminarii alumni inde a primis navandis litterarum studiis huius lingue rudimentis instituantur necesse est. Recta vero institutionis methodus accurate seligatur oportet: quodmodo scilicet tironibus haec disciplina sit impertienda, ut eam colant, diligant ac diligendo optime discant.

Sunt qui, severiorem sententiam secuti, nimis et temporis et curae philologicis pervestigationibus tribuant atque doctissimis quidem ac paene infinitis elucubrationibus discipulorum mentes referant: quid mirum, si tantam doctrinæ congeriem oscitanter accipiunt alumni atque fastidunt?

Alii contra, quibusdam recentioribus instituendi praeccepit indulgendo, censem discipulis, paucis dicendi scribendique legibus acceptis, quam primum in lectionem optimorum Latinitatis Auctorum esse incumbendum. Quo fit, ut discentes, necessariis rudimentis haud instructi, omne genus difficultatis prohibeantur quominus quae legant recte interpretari voleant; quamobrem crebro accidit ut pueri, vanis infructuosis inceptis fatigati, animo ita deficiant, ut desperent se id quod conantur assequi posse.

Cum omne, quod finem et modum excedat, semper noceat, medium iter tenere debemus.⁶

Therefore those principles of instruction—*institutione*—are suggested *quae—opera congruenter impensa grammaticae regulis verborumque constructioni ediscendis—crebris exercitationibus ad difficultates evincendas et ad scriptores recte interpretandos gradatim perducat*.

The letter then goes on to discuss what authors ought to be read by priestly students. The classical authors are not enough—*sed etiam magni aestimandi sunt totius Latinitatis Auctores*.⁷ And:

Latinus enim sermo numquam ita iacuit, ut aliquando cultores egregios non invenerit non minus elegantia quam doctrina conspicuos.⁸

In regard to the third recommendation, the letter points out the need of much time and effort to learn the Latin language and makes specific suggestions to encourage application thereto.

Pope Pius XII in Three News Items

Pope Pius XII, of happy memory, figured prominently in three other news items.

On June 8, 1958, the Associated Press reported that the Holy Father had said that Latin is not a dead language because it is "covered by the dust of centuries." The AP reports also an "apostolic letter" in which the head of the Church "described Latin as an instrument of understanding of the wisdom of the teaching of the Church. He said it must be 'preserved in its force and in its clarity.'" Unfortunately, this present writer has been unable to find elaborations of this report or to secure a copy of the "apostolic letter" at the date of this writing.

Early in September, 1958, just a month before his death, Pius XII addressed a group of archaeologists, assembled in Rome for the Seventh International Congress on Archaeology. The Pontiff stressed the "strong links" between classical archaeology and the Roman papacy. Since the Renaissance, he said, the "great harvests of Classical archaeology have been preserved and valued thanks to the active support of the Popes."⁹ He pointed out that the Pio Clementino Museum at the Vatican was founded by Pope Pius VI, and Rome's Capitoline Museum owed much to Pope Benedict XIV.

Barrett McGurn, *New York Herald Tribune* Rome correspondent, reporting on the same address (September 10, 1958) wrote that Pope Pius XII held that Roman Catholic teachers in the missions of Africa and elsewhere should treat the classics of Greece and Rome as precursors of Christianity and not merely as sources of European culture that need not be identified with Christianity in other parts of the world. The comment is valued as important in view of the spirit of nationalism now sweeping Asia and Africa. In many areas anti-European independence movements are insisting on education as concentrating on the ancient culture of the various regions to the exclusion of continental ideas, including Christianity.

The Pontiff also declared that Greek and Roman culture, which includes the work of Socrates, Plato, Aristotle, and its ideas of law and art, produced many values which are now the property of all mankind. Some of the Graeco-Roman ideas deserve reverence as "a preparation for Christianity," the Holy Father said.

Thus we have some recent evidence demonstrating that the Roman Catholic Church today continues its ages-old interest in classical studies and letters, and in the whole classical tradition.

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NOTES

- 1 While these six and many other items encourage the study of the classics and the use of Latin in the liturgy of the Church, yet there is sometimes opposition from Catholic individuals and at least one group in both regards.
- 2 A society was founded in 1946 for the purpose of studying the possibilities of a greater use of English in public prayers, rites, and sacraments. "The Vernacular Society," as it is known, has offices in Chicago and numbers approximately 4,000 members. For the statements of two lay Catholics opposing the use of Latin in certain Catholic ceremonies, cf. William J. Whalen, "A Layman Looks at Latin," *Catholic World* (Sept. 1954) 449-455; and John Cogley, "Liturgy and Language," *Commonweal* (May 2, 1958) 129.
- 3 On the occasion of the dedication of the Sacred Heart Seminary at Oneida, Wisconsin.
- 4 I am indebted to *The Pope Speaks*, The American Quarterly of Papal Documents (Washington, D. C.) for a copy of the letter in the original Latin. The letter bears the page numbers 292 through 296. This quotation and the following one are from page 292.
- 5 Ibid. 294.
- 6 Ibid. 294-295.
- 7 Ibid. 295.
- 8 Ibid. 296.
- 9 *Boston Pilot* (Sept. 13, 1958) 9.

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EDITORIAL

Science Unlimited and Language

More than forty years ago, Paul Shorey, writing on "The Assault on Humanism" in *The Atlantic Monthly*, said: "The conflict of science and classics is a dead issue. Science has won an overwhelming victory." In the renewed emphasis today on science in the schools, particularly at the elementary and secondary levels, it is equally true that there is no conflict between science and the languages generally, whether English, or modern foreign languages, or the classical languages of Greek and Latin.

In this connection it is most interesting to read of the recent booklet published by the National Educational Association under the title of "The Academically Talented Student in the Secondary Schools." As discussed by Dr. Paul Woodring in the *St. Louis Globe-Democrat* (Sunday, October 19, 1958) under his "N.E.A. Program Sets Out Liberal Education Course for Gifted Student," the N.E.A., thinking of the upper fifteen or twenty percent in learning ability, proposes that such students should devote the major portion of the school day "to an academic program of liberal education: English, mathematics, science, social studies, and four years of a single foreign language." The N.E.A., of course, is thinking of a *modern* foreign language, and of that language as having already been begun in elementary school and from there carried on into the high school level.

Despite the by-passing of the classical languages, the attitude here manifested is wonderfully cheering. It is a happy reversal of high school without foreign language, of admission to college A.B. programs without foreign language prerequisites, of a granting of the A.B. degree with very little or even

no foreign language experience. We were in danger of becoming, under the Jovian nod of high educational approval, a nation of linguistic single blessedness—of English alone, and that not very competently handled.

The further step, to the mind of those of us in the classical languages, would be the favoring of foreign languages without restriction as to classical or modern. It can be reasonably maintained that what the educational process needs is, not preparation in some *one definite* foreign tongue, but experience in at least *a* foreign tongue. This spells the difference between linguistic provincialism and basic linguistic alertness. For the individual student cannot very well foresee the specific foreign area in which he may, years later, be operating, or the specific foreign literature with which he may be dealing. And if his initiation into foreign language can be had through a tried educational tool such as the classical languages, with their established adjunct benefits, he will be far from badly off.

Foreign language proponents, of course, will be wise to accept and approve the importance of science in today's and tomorrow's education. They may well, to be sure, question the application of America's besetting obsession that there are extremes only—"science everywhere" or "science not at all." They may modestly advocate a program with scientific emphasis, with science thoroughly and capably taught, but not with science rampant and all-dominant. They may well lament the unhappy state of American linguistic proficiency as compared with that of normally educated men and women in many other parts of the world. They will prudently reflect that petty rivalries among the foreign languages themselves are mutually self-destructive, and will understand that these times demand a united front—both for self-interest and for the good of education generally.

And they will wisely ally themselves with their colleagues in English in an appeal for a tightening and reemphasizing of the teaching of the mother tongue at all levels. An inarticulate scientist is a scientist badly hampered. An inarticulate nation is a group badly equipped to maintain a place in a world of discussion and controversy. Precision, clarity, definiteness in English expression constitute a possession of great price. These may well reflect precision, clarity, definiteness in the thinking process—and herein lies a treasure truly beyond valuation for the educated man.

Science—yes, and enthusiastically; but science teamed happily with the languages, both foreign and native: here education may find teaching disciplines truly to be emphasized.

—W. C. K.

In Nativitate Domini Salus et Benedictio

Some say that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long:
And then, they say, no spirit dare stir
abroad;
The nights are wholesome; then no planets
strike,
No fairy takes, nor witch hath power to
charm:
So hallow'd and so gracious is the time.

Shakespeare, *Hamlet*, Act 1, Scene 1.

Diebus illis traditur redeuntibus
Quis Principem veneramur in terra editum,
Cantare gallus nocte tota pergere:
Laremque dicunt tum vagari neminem,
Sanasque noctes, astra nec male affici,
Nulosque tum faunos magasve laedere:
Tam sancta, tam benigna consistit dies.

—W. C. K.

Ad Mariam Post Communionem

(Version of *This Week's Poem*, "To Our Lady")

Christi Sanguis pretiosus,
Ara manans generosus,
Mea tingit labia.
Idem Sanguis quem fudisti,
Per quem mundum redemisti,
Fixus Crucis, Domine!
Urget sacri vis amoris,
Manet tamen quid timoris:
Te, Maria, supplico
Ne permittas profanari
Quod ardore singulari
Firma mente veneror.
Eia, Mater, sic meorum
Velis, quaeso, labiorum
Custodire ianuam,
Ut sint pauca mea verba,
Aequa, blanda, non acerba,
Repleta dulcedine.
Praebe mihi cor serenum;
Linguae pravae pone frenum,
Ne peccato polluar.
Te iuvante, Mater Dei,
Omnes voces oris mei
Flammet Christi caritas.

Saint Charles College,
Grand Coteau, Louisiana

Paul L. Callens, S.J.

Stesichorus extended the scope of the choral hymn from gods to heroes; Simonides was perhaps the first who successfully extended it from the heroes to contemporary men.—Sir Richard C. Jebb, *Growth and Influence of Classical Greek Poetry*.

Martial 10.62 Englished

Master, spare your listless band!
Do so, and may the best of joys
Befall you only in the land:
Your class be largest, packed with boys
That loudly chant their lucky lot
And long their master's learning cry!
But summer's come; the days are hot;
The grain, long ripened, tinder dry.
So let the cat-o-nine-tails rest
That flogged old Marsyas cruelly
The day he rashly dared contest
Apollo's long supremacy.
And let the threatening ferule rest.
The master's sceptre, sure to sober,
Sure to rouse up interest,
And let it sleep until October.
It's not for long, dear sir. Do you
Relax your standards! Summer's rough!
If boys keep well these dog days through,
Kind sir, I'm sure they learn enough.

Ralph Marcellino

West Hempstead High School,
West Hempstead, Long Island

Ancient Wisdom for Modern Man

It is an accepted fact that the poets were the great teachers of the ancient Greeks. In a play¹ by Aristophanes, Aeschylus asks: "What is it that one admires in a poet?" To this question Euripides replies: "Wise counsels, which make the citizen better." In the same play² we learn that Orpheus taught man the mystic rites; Musaeus, the healing arts; Hesiod, agriculture; and the divine Homer's immortal glory is attributed to his noble teachings. "Boys," says Aristophanes,³ "have their teachers who instruct them, but grown-ups have their poets." But not only poets served as teachers of the people; prose writers, too, exerted a significant influence in this capacity. At any rate, it is known that Herodotus read his history to the throngs at Olympia, and that Isocrates composed his *Panegyricus* for the same festival. Also, Gorgias and Lysias spoke at Olympia. In Rome, the Twelve Tables⁴ probably were the original "First Reader," until replaced by Andronicus' Latinized version of Homer's *Odyssea*. At a later period, Epirota introduced Vergil into the schools.⁵ In addition, Naevius, Afranius, Lucan, Plautus, and Statius were studied in the schools.⁶ For older people, Quintilian recommended the perusal of Ennius, Accius, Pacuvius, Lucilius, Terence, and Caecilius. He felt that prose-writers, too, should be studied, but he was critical of the style of Sallust's orations, which seem to have enjoyed a degree of popularity in the schools.⁷

The foregoing passages indicate that in both Greece and Rome prose-writers as well as poets were the teachers of the people. It has occurred to me that it might be interesting to set down on paper a few of these teachings.⁸

Some Examples

God accomplishes all things silently (Men. 818 Kock).

Live in such a way with men, as if God were seeing you; speak in such a way with God, as if men were hearing you (Sen. *Ep.* 10.5).

Earth to earth, and the breath upward. What is difficult in these matters? Not a single thing (Epicharmus 9 Diels).

Man is a sufficient reason for distress (Men. 811 Kock).

Remember that thou art mortal (Servus Publicus to Triumphantor).

Long garments hinder the body; riches, the soul (Socrates, in Meinecke, *Flor.* 98.30).

A mighty clamor is carried to my ears from the stadium. This does not disturb me, but I reflect: how many people exercise their bodies; how few their minds? How many athletic contests, and how few hear the papers read at the meetings of the A.P.A. and the C.A.M.W.S.! Our famous athletes are imbeciles (Sen. *Ep.* 80.2—free version).

Beauty of body is an animal-quality, unless intelligence supports it (Democ. 105 Diels).

The soul is not harmed by deformity of the body, but the body is adorned by beauty of the soul (Sen. *Ep.* 66.4).

Never attach a ship to a single anchor, nor life to a single hope (Epictetus 89 Schweigh).

Do not hope without despairing, nor despair without hoping (Sen. *Ep.* 104.12).

A life without holidays resembles a long road without motels (Democ. 230 Diels).

A greedy man always is in want (Hor. *Epist.* 1.2.56).

Money has made no man wealthy (Sen. *Ep.* 119.9).

Hunger makes all things sweet, except itself (Antiphanes 292 Kock).

If you wish to make a man wealthy, do not add to his money, but reduce his desires (Epicurus 135 Usener).

Ignorance of what happened before your birth is tantamount to remaining a child always (Cic. *Orat.* 120).

No book is so bad, as not to be beneficial in some respect (Plin. *Ep.* 3.5.10).

Great pleasures come from the viewing of beautiful works (Democ. 194 Diels).

The sinewes of wisdom are sobriety and ceaseless distrust (Epicharmus 113 Diels).

It behoves the poet himself to be pure and pious, but his verses need not be so (Catull. 16.5-6).

When Socrates was asked why he did not write a book, he replied: "I observe that paper is much too expensive for that" (Stob. 21.9 Hense).

We tolerate the faults of friends; why not those of our children?" (Plut. *De Educ.* 18).

He who neglects the muses in his youth deprives himself of the past and destroys his harvest of the future (Eur. 1028 Nauck).

Let there be men like Maecenas, and the Vergils will not be lacking (Mart. 8.56.5).

A steady diet of warmed-up left-overs is the death of wretched school-teachers (Juv. 7.154).

No man is good by chance; virtue must be learned (Sen. *Ep.* 123.15).

A liar ought to have a good memory (Quint. *Inst.* 4.2.91).

Uprightness is praised, and yet it freezes (Juv. 1.74).

Even as honey bites a wound, and yet is sweet by nature, so also are the words of philosophers (Aristonymus, *Anthol.* 13.41 Hense).

Wishing to talk always and never to listen is a type of greediness (Democ. 86 Diels).

Men who rush across the sea change their position, but not their disposition (Hor. *Epist.* 1.2.27).

The whole world stands open to a wise man, for the whole universe is the home-land of a good soul (Democ. 247 Diels).

Zaleucus, the lawgiver of the Locrians, said that laws are like spiders' webs: if a fly or a moth falls into them it is caught, but a wasp or a bee tears the web asunder and flies away (Stob. 45.25 Meinecke).

There is no salvation in war (Verg. *Aen.* 11.362).

Who would have known Hector's deeds, if Troy had been fortunate? Virtue's pathway to the public leads through misfortunes (Ov. *Tr.* 4.3.75-76).

Time is the physician of all necessary evils (Men. 677 Kock).

Nothing blooms forever (Cic. *Phil.* 11.15).

Such and similar precepts would probably be regarded as acceptable or, at least, harmless by most people today. But how would a considerable segment of our public react to a statement like the following?

No poems written by water-drinkers can please or live a long time (Hor. *Epist.* 1.19.2-3).

"Partisan" Axioms

Certainly that quotation will never be found at the masthead of any W.C.T.U. publication. The ancient world was a man's world, and this fact is reflected in its literature, which was written primarily of, by, and for men. Consequently, some rather unpleasant things are said about women and marriage. I shall give a few examples:

A woman is an everlasting and necessary evil (Philemon 196 Kock).

A woman is by nature variable and ever changeable (Verg. *Aen.* 4.569-570).

Every woman thinks she is beautiful (Ov. *Ars Am.* 1.614).

It is much more dangerous to arouse the anger of an old woman than that of a dog (Men. 802 Kock).

May that man who was the first to marry die an accursed death (Men. 154 Kock).

To wed is the extreme of misfortune (Antiphanes 292 Kock).

A married man is no longer a free man (Hippothoon 828 Nauck).

To be bossed by a woman is the greatest possible disgrace for a man (Democ. 111 Diels).

Nothing is more intolerable than a wealthy woman (Juv. 7.460).

By way of contrast, I should like to refer to Themistocles' remark⁹ that a child ruled over the Greeks. His explanation was simple: "Athens rules Greece; I rule Athens; my wife rules me; our child rules my wife." This, of course, was a high compliment by Themistocles to his wife.

The Athenians of the fifth and fourth centuries before Christ were surrounded by many cultural and intellectual blessings. Not the least among these blessings were their great writers of both prose and poetry. By searching their works, the ordinary Athenian could find guidance for his conduct in many of the vicissitudes of life. And the Romans profited by the writings of both Greeks and Romans. Northwestern University *Alfred P. Dorjahn*

NOTES

¹ *Ran.* 1008-1010. ² *Ibid.* 1032-1036. ³ *Ibid.* 1053. ⁴ Cf. Cic. *Leg.* 2.23, 59. ⁵ Suet., *Gramm.* 16. ⁶ Cf. Thomas Woody, *Life and Education in Early Societies* (New York 1949) 582. ⁷ *Inst.* 1.4.4, 4.2.45. ⁸ Other examples may be found in papers published by me in earlier issues of *CB* (18 [1941-1942] 25-26, 45-47). ⁹ Plut. *Them.* 18.7.

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Divine Machinery in Ovid's Poetry

(Concluded from page 15)

The final passage, which may well be also chronologically the last, is excerpted from a letter to Graecinus, and represents the deified Augustus as possibly relenting in his hostility, from awareness of Ovid's loyalty to the imperial house and because of verses which he had lately written on the dead ruler's apotheosis:

Tu certe scis haec, superis adscite, videsque,
Caesar, ut est oculus subdita terra tuis,
tu nostras audis inter convexa locatus
sidera, sollicito quas damus ore, preces.
Perveniant istuc et carmina forsitan illa,
quae de te misi caelite facta novo.
Auguror his igitur flecti tua numina, nec tu
immerito nomen mite Parentis habes
(*Pont.* 4.9.127-134).

It may be argued that Ovid had no intention of misleading his readers into the assumption that he had become *dévot* and was leaning on assurance of divine aid or revelation. Obviously this is so. Even in the *Tristia*, also written in banishment, his rationalist attitude is bluntly and unmistakably asserted:

haec mihi non ovium fibrae tonitrus sine stri
linguae servatae pennave dixit avis:
augurium ratio est et conjectura futuri:
hac divinavi notitiamque tuli (*Tr.* 1.9.49-52).

The quoted passages from the *Epistulae ex Ponto* are no more than dramatization of his own forlorn hopes of pardon and recall. But the device is a frigid fiction, and the abject flattery of Augustus, living and even dead, is thoroughly repellent. There is greater egocentricity in the use of the technique in the *Epistulae* than in any other of Ovid's works. And serious appeals for clemency would surely have been more convincing if they had not been mingled with these puerile inventions. It seems to me that at least the negative part of the assessment of Ovid's poems of exile by the Loeb editor, Arthur Leslie Wheeler, is sound: "Because of the monotony of their content and tone and the almost constant obtrusion of rhetorical trickery they will never be popular, and yet they contain much that is admirable."² Recalling the Ovid of the golden years, one can only reflect sadly, as did Aeneas of the Hector who appeared to him in a dream,³ *quantum mutatus ab illo.*

Charles S. Rayment

Carleton College

NOTES

¹ This would be my own conjecture; Arthur Leslie Wheeler, Loeb editor of the *Tristia*, *Ibis*, and *Epistulae ex Ponto* (New York 1924) is (perhaps prudently) less explicit, calling the gift, in a footnote at page 355 on verses 1 and 2 of this poem, "some sort of *objet d'art*, perhaps a medallion with likeness of the imperial three: Augustus, Tiberius, and Livia." ² *Ibid.* xxxiii. ³ *Aen.* 2.274.

Epos expresses one stage of the Hellenic development, Lyric poetry a second, Attic Drama a third.

—Sir Richard C. Jebb, *Growth and Influence of Classical Greek Poetry*.

Breviora

Fragment of Cebe's *Tabula* in Codex Vaticanus

Chisianus Graecus 17

Vaticanus Chisianus Graecus 17,¹ a sixteenth century codex made up for the most part of orations by Demosthenes, also contains (ff. 72, 74, 75)² approximately the first eighth of Cebe's *Tabula*, with the text extending through *πλανῶσα* (5.2.3).³ Since the writing comes to an abrupt halt at the middle of the first line on the recto of an otherwise blank folium (75), it seems probable that the scribe had originally intended to produce a complete copy of the *Tabula*, but had his work interrupted before it could be brought to completion.

In his critical edition of Cebe, Praechter divides the late MSS into four families: *VL*, *BR*, *FEDW*, and *CKP*.⁴ The Chisianus fragment (= *Ch*) was obviously copied from some MS belonging to the *CKP* family, as is indicated by the fact that it agrees with *CKP* against all other MSS in reading *ἐνέκειτο* for *ἀνέκειτο* (1.1.3), *ἴσασι* for *οἴδασι* (2.1.5), and in omitting *ἔχει* (3.2.5). In no case, on the other hand, does *Ch* agree with other MSS against *CKP*. The readings of *Ch* throughout, in fact, aside from a few orthographical errors and minor omissions,⁵ are in very close agreement with *C*, and hence have no value whatever for purposes of establishing the text.

At one point, however, *Ch* does throw some interesting light on the history of the manuscript tradition of Cebe. Both Mueller and Praechter assume that *K* is a direct copy of *C*.⁶ At 3.1.2 *CP*, like most of the other MSS, read *ἢ* (ἢ *P*) *μεγάλη δάχολια τυγχάνοντα*. *K*, however, has *μεγάλη δάχολια τυγχανεῖ οὖσα*—a reading which has been adopted by Praechter on the authority of this MS alone.⁷ *Ch* seems to show an intermediate stage between *C* and *K* in that it, like *K*, omits *ἢ* (or *ἢ*), but agrees with *C* (and most of the other MSS) in reading *τυγχάνοντα*. Unless it is to be argued that *ἢ* was omitted from *Ch* by accident, it seems necessary to assume that the Chisianus fragment was copied from some lost MS which intervened between *C* and *K*, with the result that *K* must be regarded as an indirect rather than direct copy of *C*.

Chauncey Edgar Finch

Saint Louis University

NOTES

¹ For a fuller description of the codex as a whole, see Pius Franchi De' Cavalieri, *Codices Graeci Chisiani et Borgiani* (Rome 1927) 25. The author at this time wishes to express his gratitude to the Directors of the Knights of Columbus Vatican Film Library at Saint Louis University for permission to make use of a microfilm copy of this MS included in the holdings of the library. ² By an error in binding, the folium now numbered 73, containing a portion of the speeches of Demosthenes, has been inserted between two leaves of the Cebe MS, with the result that, according to the present numbering of the folia, the text of Cebe, after being interrupted at the bottom of 72, resumes from the same point at the top of 74'. ³ The third numeral in the citations is the line number calculated according to the line divisions in Praechter's edition (Carolus Praechter, *Cebetis Tabula* [Leipzig 1893]). This will doubtless vary slightly for other editions. ⁴ Praechter, op. cit. (*supra*, n. 3) vi. ⁵ The words omitted are *τὸν* (2.3.1) and *τινὰ* (4.1.1). ⁶ Carolus Conradus Mueller, *De Arte Critica Cebetis Tabulae Adhuc* (Vriceburgi 1877) 46; Praechter, op. cit. (*supra*, n. 3) v. ⁷ A second hand has changed the reading in *P* from *τυγχάνοντα* to *τυγχάνει οὖσα*, but there is ample evidence from other corrections in *P* to indicate that the second hand consistently uses *K* as the source of its corrections.

Laudatio Ciceronis Eiusque Virtutum

O ornatissime Romanorum, pater patriae, Marce Tulli, oratorum omnium facile princeps, quis te amantior rei publicae? Tu eam semel et saepius servasti; et quamquam videbas quidam, tu pernicie, res publica caperet, nihilominus multo acrius ad eam defendendam quam Catilina ad evertendam certasti. Multi quidem se non solum sibi sed etiam patriae natores esse recordantur; tu autem soli patriae te arbitraris. Foca, delubra, virginesque vestales a Lentuli, Cethegi, aliquorum furore defendisti sine tumultu, sine ferro, sine cruce. Numquam enim vim vi putasti esse sedandam.

Sentina autem in Urbe remansit. Gabinium Romam vastantem, Lentulum igne aeterno extincto virgines vexantem, Cethegum sicam vibrantem oculis animi cernebas. Tua autem

saepti vigilia nihil detrimenti patriae amatae inferre poterant.

Quid vero de praemio? Conditorem maximis praemii ornaverunt. Tibi autem, bonis tuis publicatis, aqua et igni interdictum est. Africanum, qui Hannibalem decedere coegit, nec non et Caesarem illum praeclarum ducem populi Romani honore affecerunt, sed currum tuum reges numquam honestarunt. Frustra quidem te inauratum in capitolio quaerimus.

A posteris tamen maximi haberis, non solum propter eximium in patriam tuam amorem, verum etiam propter dona tibi a diis immortalibus tradita. Quis enim te sapientior? Quis eloquentior? Ut Delphis Socrates, sic tu Romae sapientissimus declaratus es.

Alter Romanus pulcherrime de armis virisque cecinit. Opera Caesaris, Taciti, Plauti, Livii multos delectant; prae tuis autem vilescent. Quis defensionem *Pro Archia* legens a lacrimis temperare potest?

Sine tuis operibus multa de natura deorum perobscura essent, amicitia minus perfrueremur, senectutem perhorresceremus.

Liceat mihi pauca de alia tua virtute proferre. Quis aut togatus aut purpuratus umquam te humilior? Norunt omnes te numquam gloriam pro tuis gestis, nullaque monumenta honoris postulasse. Dis adiuvantibus rem publicam filii Romuli praeservasti, disque gloriam dedisti. Sed humilitas in gloriam vertitur. Romulus oculos invidos ad te torquet; scit enim urbem servatam plus valere quam conditam. Et gesta et scripta perpetuam tibi gloriam meruerunt multosque delectant. Nonnulli quidem recte laudantur, rectius autem te nemo. Laude aeterna ornetur Caesar. Scipioni anteponantur Catones. Quibus autem te laudibus efferam nescio.

Cassius cum Lentulo iterum nobis ante oculos versatur. Catilina sanguinem sitions ab Urbe ad hostem deficit. Die dicta colloquio coniuratores intersunt, litterasque Catilinam dandas ad unum omnes, nihil haesitantes, una cum manu et signo agnoscunt. Ad pontem Mulvium enses iterum educuntur. In tabernis Gabinius bacchans et Cethegus mulierculas amplexantur. In Capitolio multa percussa, simulacra deorum depulsa, Romulumque de coelo tactum videmus, ludisque ad deos placandos intersumus. Pro hisce omnibus gratias tibi amplissimas referimus.

Saint Edward Church,
Cleveland 4, Ohio

Albert J. Frericks, C.P.P.S.

Vergilian Society Activities

The Vergilian Society of America has reprinted in pamphlet form, without interruptions by extraneous matter, the very useful bibliographical survey of "Recent Work on Vergil, 1940-1956," by Professor George E. Duckworth, which appeared in several issues of *CW* the first half of 1958. Teachers will welcome this valuable guide to Vergilian studies in handy form. The pamphlet (32 pp.) is obtainable at 75c per copy from Mr. Walter Metcalf, Horace Mann School, 231 West 246 Street, New York 71, N. Y. Members of the Vergilian Society may obtain it at the special rate of 50c a copy, from the Society's Secretary, Professor Charles T. Murphy, Oberlin College, Oberlin, Ohio.

The Annual Meeting of the Vergilian Society will be at 4:45 p. m., December 29, 1958, in Cincinnati, at the Netherland Hilton Hotel. Besides a report on the past summer at Cumae and on the Classical Tour, and voting on policy decisions, there will be a showing of color slides of key places and objects featured in the summer program in Italy. All members are welcome to attend.

Membership in the Vergilian Society is one dollar per year, payable to the Secretary.

Raymond Victor Schoder, S.J.

West Baden College,
West Baden Springs, Indiana

Emendanda, Restauranda

Presented to the ingenious reader with this comment only, that the copyist must have had difficulty reading the lettering on a tombstone likely damaged at the right edge, is this elegiac distich over the grave (in the Old Colonial Cemetery in Savannah, Georgia) of the Reverend Samuel Frink (d. 1773):

QUID MONUMENTA PARO NOSTRO CIU PECTOREM
INTERICURA DIE SUNT MONUMENTA

These words have been copied exactly from *Some Early Epitaphs in Georgia* (Georgia Society of the Colonial Dames of America: Durham 1924) 110.

Loyola University (Chicago)

Leo Max Kaiser

Book Reviews

William S. Roeder, with an Introduction by Harry Elmer Barnes, *Dictionary of European History*. New York, Philosophical Library, Inc., 1954. Pp. viii, 316. \$6.00.

This dictionary aims "to provide concise and reliable information concerning most of the events and prominent personalities from 500 A.D. to the present day." The reader should be aware at once of the date limits. He should also be aware that this is not intended as a work of scholarly reference but rather provides the sort of information that a well-educated man might be expected to possess, or at least have ready access to. He should be aware that considerable emphasis is placed on current affairs.

A series of trial drillings indicated that the book is stronger on the secular than on the ecclesiastical side, where, however, the compiler seems to be oblivious rather than prejudiced. No notice of Saint Thomas More, however brief, is historically satisfactory if it conceals that he was a saint. It is also a pity that the first entry, "Abbot: the head of a monastery," is only a half-truth; and that the information, for example, under Saint Bede and Saint Thomas Aquinas, Lord Byron and Sir Winston Churchill, is either inaccurate, incomplete, or misleading.

It is, however, always possible to find omissions in a work of this sort and perhaps unfair to do so, since to squeeze so considerable an amount of material into 316 pages is necessarily a very selective process. Brief entries are often harder to write than a monograph, and selection demands not only extensive knowledge but acute judgment as well; and in any case even acute judges will often disagree. It seems, however, that most of the entries serve their purpose and will supply the seeker with knowledge of sufficient depth for his normal needs.

Timothy Horner, O.S.B.

Saint Louis Priory School,
Creve Coeur, Missouri

J. H. Finley, Jr., Zeph Stewart, Philip Levine, Editorial Committee, *Harvard Studies in Classical Philology* 62. Cambridge, Massachusetts, Harvard University Press, 1957. Pp. 162; frontispiece. \$5.00.

This slender volume is dedicated to Professor emeritus William Chase Greene of Harvard University and includes a list of Mr. Greene's publications as of 1954.

The eight articles contained in this volume are of varied interest and value. Philip Levine discusses "The Original Design and the Publication of the *De natura deorum*," in which he concludes that there is a coherent explanation of the present state of this work of Cicero's in terms of the author's usual practice and technique (pp. 7-36). Herbert Bloch continues the debate between himself and Professor Oliver of The Johns Hopkins University in his well-ordered article called "The Exegetes of Athens: A Reply" (pp. 37-49). Gustav Must rejects Germanic and supports Raetic as the language in the inscription on Helmet B of Negau in his short essay on "The Problem of the Inscription on Helmet B of Negau" (pp. 52-59). H. C. Bennett engages in a thorough discussion of the complexities of Pindaric chronology in "On the Systematization of Scholia Dates for Pindar's Pythian Odes," insisting that scholia numbers now accepted for the poems of Pindar must be dated four years earlier (pp. 61-78). Mortimer Chambers argues that Thucydides' attitude toward Pericles was favorable, but that Thucydides was suspicious of sovereign action by a popular free assembly. Chambers also points out that Thucydides understood and helped document Pericles' expansionist program in the Greek world, with the result that we can safely reconstruct the strategy of the war from him (pp. 79-92). George Kennedy's "Theophrastus and Stylistic Distinctions" involves a study of the grand, intermediate, and plain styles in Theophrastus and his predecessors (pp. 93-104). H. S. Commager, Jr., has an excellent study of "Lucretius' Interpretation of the Plague," in which Lucretius is vindicated in what he has to say and the way in which he says it. Commager thinks that Lucretius consciously or unconsciously may have used the plague's symbolic potentialities to exploit a psychological and moral state. Lucretius' aim, Commager says, is not to reproduce Thucydides *verbatim* (pp. 105-118). Richard M. Gummere continues his studies on the influence of the classics in colonial American culture with his "The Classics in a Brave New World" (pp. 119-139).

The end of the book (pp. 141-162) contains summaries of Harvard Ph.D. dissertations for 1954 and 1955.

This volume has very little general interest but will be valuable for the specialist who needs and enjoys well-documented, sober accounts of specific problems within the classical field.

John E. Rexine

Colgate University

Doré Ogrizek, editor, *Greece*; With a Preface by Jean Cocteau. New York and London, McGraw-Hill Publishing Company, Ltd., 1955. Pp. 416; illustrated. \$6.75.

This beautiful book, which was printed in the Netherlands and is one of a series entitled "World in Color Series," has been translated from the French into English by Paddy O'Hanlon. The various essays which deal with different aspects of Greek life, both of today and yesteryear, are vividly and lavishly illustrated by over 400 beautiful photographs, paintings, and sketches, predominantly in color, that come very close to representing the actual physical impression that Greece makes on the visitor to her sun-laved lands. This book is not a dry information manual. Rather, it is a book which provides the reader with a vicarious experience which is the next best thing to an actual trip to Greece. It also furnishes the reader with a good general account of the Greek background for maximum appreciation.

In addition to the Preface by Jean Cocteau of the Académie Française, various contributors combine to enrich the volume. We have "Introduction to the Voyage" by Rico Agathocles, "History" by Janine Ribes, "Drama and Literature" by André Thérive, "Mythology" by Mario Meunier, "The Arts" by Jean Desternes, "Greece Today" by Maurice Bedel, "Athens" by Jacques de Lacretelle of the Académie Française, "Central Greece" by André Fraigneau, "Northern Greece" by Henri Philippon, "The Peloponnese" by Jean-Louis Vaudoyer of the Académie Française, "Crete" by André de Richaud, "The Cyclades" by Roger Peyrefitte, "The Dodecanese" by Paul Morand, and finally, "Towards a Better Understanding of Greece, the Greeks" by Janine Ribes. There is also a convenient index.

These essays provide the reader with a critical appreciation of Greece's contribution to world civilization, but they also provide the potential traveller with important background and information for making the most out of his trip to the glory that was and is Hellas.

The reader will occasionally be annoyed by the presence of frequent Gallicisms in the translation, but the beauty of the book as a whole will probably make up for this. Also, perhaps more should have been said and illustrated of Byzantine Greece than is actually done. Ancient and modern Greece are richly dealt with. For some unexplained reason, page 112 seems to be lacking coherence, as it ends abruptly in the middle of a sentence.

The pictures are undoubtedly a major factor in the overall attractiveness of this volume.

John E. Rexine

Colgate University

Joshua Whatmough, *Poetic, Scientific and other Forms of Discourse: A New Approach to Greek and Latin Literature* (Sather Classical Lectures 29). Berkeley and Los Angeles, University of California Press, 1956. Pp. xi, 285. \$5.00.

The purpose of these lectures, according to their author, is "to plead for two things: first, the understanding of Greek or Latin literature, or both, through a firm knowledge of the original language; and second, enjoyment of the literature as such, stripped of all unnecessary externals, and especially of those forms of criticism which amount to nothing more than the mere exchange of opinion" (p. vii). The argument for reading the classical languages in the original is based thus: "the simple basic fact that the meaning of every linguistic expression depends only upon incomplete, uncertain, and temporarily shifting convention within a community of language has as its necessary consequence that equivalent reproduction of a text in a foreign language is impossible" (p. 17). Therefore, "once poetry gets into the hands of the translator or professional critic, its message is reduced, twisted, and impaired" (p. 17). With Professor Whatmough, this conviction is carried over into personal practice: "Commentaries and translations I never touch, the dictionary only as a desperate last resort: for then the line between the source and the terminal is filled with 'noise' (to use the technical term), and the message is distorted, even dissipated completely—above all, in the lecture room" (p. 22). Of course, this is a principle rather difficult to follow when it comes to enlightening the less learned. Hence the author finds reason enough for spending nearly a whole chapter in

explaining as factually as possible one of Catullus' vilest poems—obviously for those who could not get the meaning from a simple reading of it. This hardy *contemptor temporis acti se puer*, who will not write "facile apologetas on the 'value of the Classics' or of this or that Latin author, such as some of my own teachers and their contemporaries produced forty years ago for the edification (God save the mark!) of narrowly educated youths and their just as narrowly educated schoolmasters" (p. 11), finds R. S. Conway, E. K. Rand, A. E. Housman, A. S. Pease, Eduard Fraenkel, and the present President of Princeton excellent targets for his Lucilian jabs. He declines to occupy himself "for one moment with such trivialities as the place of Vergil's birth, . . . with quibbles such as that about the authorship of the *Satyricon* of Petronius, or about the authenticity of the epistles attributed to Plato" (pp. 201-202), but in the same volume he discusses at length the authenticity of two unimportant letters of Byron!

Mr. Whatmough's own "new approach to literature" is based on the conviction that "language has to be explained from and through itself, or not at all" (p. 115). "In general, literature has always been open only to subjective interpretation. . . . A new, more objective attack, if it fulfills even in part the claims made for it, will be an important step forward in the understanding and appreciation of literature" (p. 14). In general, the approach is statistical. "Any word known to the author may occur in any work on any subject. Thus, for obscene words we have two distinct measurements: (1) the proportion in the vocabulary (i.e., of the number of words of this special class to the total number of words in the vocabulary, *a* actual, *b* at risk); and (2) the proportion of occurrences, namely, of words of the special class to all occurrences" (pp. 33-34). "Contexts such as *The X barked and wagged its tail or Xs liked to chase cats* almost certainly determine the occurrence of the English morpheme-word *dog*, and hence constitute a minimum definition of *dog*" (p. 212). A study of Vergil's use of the word *pius* shows that "so far as the statistical evidence goes, it appears to indicate a certain degree of determinacy by virtue of which one may assert that *pius* makes a good fit, independently of nuances of connotation. But when we push the investigation to strict semantic relationships, it becomes clear that the appearance of the word is determined by the permitted sequences of the language and that to quibble about Aeneas' desertion of Dido is to miss the poetic form and to substitute criticism for understanding" (pp. 99-100). As for the first of these three statements, I know a good many people who *never* use off-color words, though I am sure that they are not unaware of their existence. As for the other two contentions, they simply put the cart before the horse—but that seems to be characteristic of "the new approach."

Authors who conform to the particular patterns of any individual language are those who rank the highest in "poetic, scientific and other forms of speech"; nonconformists like James Joyce, Gerard Manley Hopkins, or Lewis Carroll, who use "different and incompatible linguistic patterns" create "a very large amount of 'noise'" (pp. 24, 130). The order which is found in great literature, and in language in general, causes us to "seek a constant which underlies all languages . . . in a word the system beneath the external form" (p. 231). This principle of order has its moral counterpart: "The essential presupposition on which these lectures have been based is that of fundamental and pervasive good order, not only in nature—there, I suppose, most investigators would concur—but also, if he will, in man. I was led to this view of mankind by the discovery that inherently language is orderly" (p. 263). Yet this "order" is really illusory: "In a word, it is my contention that a poem, or any work of literature, like a scientific theory, both itself is, and also represents, a fraction of *τὰ φυσικά*, that the birth of a poem is like the birth of a child; whereas literary criticism partakes of all the fatal flaws of metaphysics that call for the elimination once and for all of both criticism and metaphysics in favor of more logical and positivistic views. Positivism is redeemed from solipsism or privacy by linguistic usage, in which the first person is objectified by the other persons, any one of which becomes any of the others alternately. Poetry, like all literature, is a form of knowing, a *scientia*—that is, a 'grasping, comprehension,' which is what *scientia* means. There are no 'laws' of poetry, however, just as there are no 'laws' of nature; but we make a model of a fraction of the universe of knowing, whether in poetic or in scientific discourse, as for example Shakespeare did in his description of a hurricane in *The Tempest* (Act I, scene 2, lines 1-5, 201-205) and as meteorologists do on their maps or in their articulate reports of the conditions that beoken a hurricane—temperature, barometric pressure, velocity and direction of

the wind, and all the rest. From these models we derive our propositions, which are no more than constructs, yet valid within the limits of the case. Other accounts of literature tend to degenerate to mere exchanges of opinion, and even, in extreme cases, to what can be counted no more than a guessing competition" (p. 214).

Objection could certainly be made to individual statements in the text, for example: "What of the supernatural? . . . Cultivated Greeks and philosophically minded Romans of Classical times were, in the main, disbelievers" (p. 261). Are Socrates, Plato, and Aristotle, Vergil, Cicero, and Seneca to be numbered among the uncultivated? "The terms used by Plato to distinguish long-range and short-range activity, $\delta\theta\omega\eta\tau\eta\kappa\delta\beta\iota\sigma$ and $\delta\pi\alpha\kappa\tau\eta\kappa\delta\beta\iota\sigma$, have been misconstrued to infer a false suggestion of an antithesis between theory and practice, between action and inactivity, . . . and above all to hint that $\delta\theta\omega\eta\tau\eta\kappa\delta\beta\iota\sigma$ is somehow superior to $\delta\pi\alpha\kappa\tau\eta\kappa\delta\beta\iota\sigma$, a medieval notion which set back the advancement of science for centuries" (pp. 270-271). Perhaps Plato did make this distinction, though if he did, I cannot recall it. But one thing is certain: the essential superiority of the speculative life is not a "medieval notion" alone, but originally and typically Greek (cf. for example Aristotle, *Metaphysica* 1026a 22-23; *Ethica Nichomachaea* 1177a 13-20). But it is needless to go into such details. The great defect of the book is, I believe, that it views literature almost entirely from a purely material and external point of view as patterned sound or symbols. It substitutes the essential probabilities postulated by Aristotle in the one literary form he investigated, tragedy, for the probabilities of a recurrence of words or phrases: "Quemadmodum qui videt litteras in codice optime scripto, et non novit legere, laudat quidem antiquarii manum, admirans apicum pulchritudinem; sed quid sibi velint, quid indicent illi apices, nescit, et est oculis laudator, mente non cognitor. Alius autem et laudat artificium, et capit intellectum: ille utique, qui non solum videre quod commune est omnibus, potest, sed etiam legere; quod qui non didicit, non potest" (Saint Augustine, *Sermo 44 De Verbis Domini*).

M. Joseph Costelloe, S.J.

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